766 532 After the burial,[1] a drawing is made on the sanctuary with millet mash made of grain from Faro's field; this drawing represents the dead man and the mutilations inflicted upon him. The seven attending elders close their eyes as a sign of respect in order not to "register a drawing made for Faro." In fact, its aim is to obtain the spirit's pity and to ask him to include the dead among the count he keeps of his [769] subjects. It is also in front of this drawing that the family will come to make an offering and mourn every week.

II. Rituals of the Refuse

364 778 The debris, sweepings, and refuse collected in the homes, courtyards, public squares, and crossroads all contain forces which men have communicated to them.

The rituals, of which these are the objects and which vary according to their origin, have as their aim the offering of these forces to Faro who returns them to men purified and regenerated in the form of rainwater with which he irrigates the fields and in the form of ponds and wells. They are thus redistributed and used again for the benefit of the community.

The refuse at the crossroads, called dangu kalaw, stalks or straw of the dangu, contains the force, nyama, of all the beings that have trampled it.

/202/ The refuse from the homes contains the wanzo of the uncircumcised, the nyama which the inhabitants have to bear for having killed animals or insects and for having received insults, and their good or bad tere. These forces, called wanzo dla (literally, to arrange the wanzo) (1) or nyama dlà, constantly come to the aid of all the

1. This term is applied to them particularly in houses where there are many children.

members of the family; they improve the wanzo of the uncircumcised, facilitate the women's childbirth, and renew the vigor of the old men. A small altar, konye, kept in the room reserved for the head of the family, is dedicated to them.

After the coming out of the Komo, the sweepings gathered on the spot where the dances take place contain the forces of the members.

[1] [Of a drowned person — Analyst]

364 778 182 (a) Household refuse, collected individually, is placed in separate piles inside shallow circular excavations dug out at the approaches to the villages (see Pl. VI, b). Among wealthy people a goat is sacrificed each week by having its throat cut above the pile on which the altar is temporarily placed. The sacrifice effects a double exchange: the blood nourishes the altar while at the same time it brings about the transfer into the altar of the forces contained in the refuse.

364 778 196 Every two months and seven days, at the decision of the village chief, these individual rubbish piles are removed from the holes. Each person burns his own pile and inhales the smoke. The ashes are deposited on the river bank, dampened so that the wind does not blow them away, and abandoned during seven days, a period during which Faro "comes to visit them and to bless them."

On the eighth day, after a meeting at the chief's residence, the villagers gather at the crossroads to burn the collective refuse piles, to collect the ashes, and to transport them, accompanied by the rhythm wanzo foli beaten on the drums, to the river bank where they will join those of the individual heaps.

After a sacrifice offered upon the konye altars of the participants, the griot of the Komo is struck by the nyama boli until he goes into a trance and flings himself into the water without saying a word. All must throw their ashes in after him before he comes out again. At that moment the spittles of the man who flutters about in the water are collected as a gift from Faro in exchange for the refuse which has been thrown in. Each person rubs his hands and feet with the saliva and upon returning, which is done in silence, impregnates the threshold of his home with it as evidence of the sacrifice so that Faro "might recognize his own and protect their life."

/203/ The following Thursday the people gather to dance according to the rhythms appropriate to each sex and generation. In the evening, each person places his foot on the site of the refuse heap; then all gather at the crossroads to offer the Soba spirit some millet, cotton, and kola nuts. The ceremony ends with a meeting at the chief's residence where he gives advice and encourages each one to respect tradition and to honor the ancestors and the protecting spirits.

(b) After the comings out of the Komo, the refuse is swept up and deposited in front of the sanctuary. Each participant leaps over the pile three times to communicate his nyama to it. In the evening the masker circles and whistles around the heap on which fire is lit while

364 778 796 the chief throws dust three times to the four cardinal points. The masker then stands in the wind in such a way as to receive the smoke; the chief and the members crouch in line behind him with their mouths open to inhale better. When the wind changes its direction they all move to continue this fumigation, wusuli, which constitutes a purification as well as an increment of forces. At the moment the fire is almost out, the most courageous of the participants stamps on it in order to assimilate better the nyama which it exudes. The ashes, [804] gathered by the chief, are distributed, the unit of measurement being the gourd mure. An important share goes to the nyama boli, another is given as an offering to Faro, and a third is distributed among the members.

Several days later, the group goes to the river bank to the sound of drums beating out the murumuruw foli (literally, rhythm of the refuse); they throw the ashes reserved for Faro into the water and, continuing to dance, return to the village.

364 778 252 Those ashes given to the members are used to prepare the potass which is mixed into the millet cake, the daily food of the Bambara, and which will make the members of the family share in the powers contained in the nyamanto.

364 778 The eating of this mixture closes the cycle of the transfer of forces, which were temporarily communicated to the refuse by the individuals, then recovered by Faro, and finally redistributed to the social body.

III. Rain Rites

789 241 At the time the first work is done in the fields, a drawing is made with millet mash upon the tree of the Kworè in the shape of a lozenge inscribed within a rectangle, which represents "the great fire which issued /204/ from the cardinal angles" at the time of their creation. While this is being done, the following words are spoken: "The four elbows (the lozenge) are the fire of the angles; here is the anniversary of the Kworè." The clearing of the field or the first plowing always symbolizes the very first clearing obtained through fire.

789 796 794 During the month of May, the members of the Kworè society make sacrifices upon their altars before the first rumbling of thunder in order to purify the first sky where clouds are formed from the impure passage of Mousso Koroni. The chief gathers the members about the tree and recites the following prayer: